

The Sunday School

BIBLE LESSONS, 1879.

(International Series.)

Prepared expressly for the Western Recorder.

THIRD QUARTER.

- 1. July 6. Peace with God. Rom. 5:1-8.
2. July 13. The Security of Believers. Rom. 8:28-39.
3. July 20. Christian Love. 1 Cor. 13:1-13.
4. July 27. Victory over Death. 1 Cor. 15:20-58.
5. Aug. 3. The Ministry of the Holy Spirit. Cor. 12:1-13.
6. Aug. 10. The Fruit of the Spirit. Gal. 5:22-23:1-9.
7. Aug. 17. The Christian Armor. Eph. 6:10-18.
8. Aug. 24. The Mind of Christ. Phil. 2:1-13.
9. Aug. 31. Practical Religion. Col. 3:1-25.
10. Sept. 7. The Crown of the Lord. 1 Thes. 4:1-10.
11. Sept. 14. The Christian in the World. 1 Tim. 6:1-10.
12. Sept. 21. The Christian Citizen. Tit. 3:1-3:10.

August 10, 1879.

THE FRUIT OF THE SPIRIT.

Gal. 5:22-23:1-9.

GOLDEN TEXT.—He is not deified: God is not needed; for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

INTRODUCTION.

It is generally believed that Paul wrote this epistle either from Ephesus or from Corinth, about the year 55 or 56. He wrote it because he himself had founded during his second missionary journey, in 51, in the Roman province of Galatia, nearly in the center of Asia Minor, a church of converts. By comparing chap. 1:8 we might suppose the epistle to have been written not long after the establishment of the churches. (Acts 14:18; 16:6.) But the date is 55 or 56. He wrote the epistle, saying that it was written from Rome, is considered spurious. Singular to see no name of a person or place pertaining to the Galatian churches in the epistle. It is the most instructive and valuable of the New Testament books being written in order that certain difficulties which were the departure of Paul might be corrected. These difficulties were occasioned by Judaizing teachers, who followed the apostle, and declared that circumcision was necessary to Christian salvation. (2:3; 5:2.) They spoke derisively of the apostle, and made light of his authority (chap. 11:2). By such teaching some were led astray, and the growing evil of Paul through the Holy Spirit to write and send this letter to correct the evil.

EXPLANATORY AND EXPOSITORY.

Our lesson is valuable and instructive, as bearing on practical Christian character and conduct. Its main line is that we, as Christians, are to live and walk in the Spirit, and that we do it will be known, for the Holy Spirit in our hearts will produce certain "fruit" and corresponding character, which will evidence the presence of the Spirit in our hearts. This is the main line of a letter directed mainly to an argument showing that Christians are not saved by the observance of Mosaic rites, but by grace through faith in the Lord Jesus Christ, and the influence of the Holy Spirit. This epistle has been called "The gospel banner of freedom," and Luther is said to have bestowed the name of "the epistle of the New Testament," and to this epistle, and that to the Romans, are traced the ideas and principles of the Reformation.

THE LESSON.

1. The fruit of the Spirit is love, joy, peace, kindness, gentleness, etc. (5:22-23).

2. And they that are Christ's have crucified the flesh with the affections and lusts.

3. Let us not be desirous of vain glory, provoking one another, etc. (5:26-27).

4. Observe that all these characteristics are called the fruit of the Spirit; the Spirit gives qualities that are called the fruit of the Spirit (the Holy Spirit) in the human heart. The apostle had just been telling (9:1-12) what are the works of the law, our corrupt unassisted, and unassisted nature, called the "flesh," with all its unworldly desires. It is a dark and dismal catalogue, concluded with "they which do such things shall not inherit the kingdom of God." How different with them who (5:24) have crucified the flesh with its affections and lusts. It is a Christian—those who desire their spiritual law and salvation from Christ, as a branch does from the vine (John 15:1-8). When a man becomes a Christian, he is said to be "born again," and his new nature is called the "flesh," which is crucified along with his old nature. This is the new nature, called the "flesh," which is crucified along with his old nature. This is the new nature, called the "flesh," which is crucified along with his old nature.

5. Let us not be desirous of vain glory, provoking one another, etc. (5:26-27).

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CHRISTIAN FELLOWSHIP.

There is a tie that binds them here, So near that life or death can part: The Savior's cross can never sever, So let thy kinsfolk fellowship be.

Let us stand here in faith abound, That have the Lord Redeemer found. The chosen of the Lord, His love bestows, And all that binds them close to those, And all that binds them close to those.

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but occupy their own particular sphere. Their gifts were recognized by the churches and they were appreciated for the work whereunto God had called them, by solemn prayer and the laying on of hands by a presbyter.

The first duty of an evangelist was to preach Christ to the unconverted. Acts 8:5. He was to avoid speculations about "science falsely so-called," and vain babbling, and to preach Christ in simplicity to all men. This was to be his specialty. An inspired apostle might preach wisdom to them that were perfect, and reason about election, foreordination and God's eternal purposes, in his letters to the churches; but the burden of Timothy's preaching was to be: "Christ Jesus came into the world to save sinners." How was to pray "for all men" (1 Tim. 2:1), and to be acceptable in the sight of God, our Savior, who will have all men to be saved; "for the man Christ Jesus . . . gave himself a ransom for all."

Another especially urgent requirement is that an evangelist must be sound in doctrine. "I charge thee before God and the Lord Jesus Christ," said Paul to Timothy, "preach the word." Again he is reminded that the glorious gospel of the blessed God was committed to him, and that he might not betray this sacred trust, he was exhorted: "Hold fast the form of sound words, which thou hast heard of me."

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As we have seen, an evangelist laboring in connection with a pastor during the apostolic days, we can only infer their relation to these officers. The same scripture that informs us that the Head of the church gave some evangelists also teaches us that he gave some pastors. The duties, privileges and responsibilities of his divinely appointed office are sufficiently understood and will not be argued here. A pastor is properly an overseer of one church. His is the first office of the church. It is his duty to teach the church, to correct all its errors in doctrine and practice, and to the extent of his ability, to promote the welfare of all its members. He is its executive officer in all its spiritual concerns. He administers its ordinances, is its adviser in all its enterprises, he preaches and defends its doctrine, and is responsible to Christ for the maintenance of his house and the welfare of the particular flock over which the Holy Ghost has made him overseer. He is not at liberty to evade the responsibility of his office, or to appoint a substitute. The Holy Ghost has made him the overseer of the flock. He is at liberty, with the consent of the church, through which the pastor has called him to the office, to invite an evangelist to assist him in his work, but not to share the responsibility of his office. The evangelist is only an assistant, and is therefore subordinate to the pastor in all the plans to be adopted and all the enterprises to be executed. He may not, however, dictate what the evangelist shall teach, for he is a divinely appointed preacher and is responsible to God for his doctrine. But the evangelist is not the divinely appointed pastor of the church, and has no right to attempt to discharge the functions of the pastoral office. The two offices or gifts are by the Holy Spirit, and are therefore harmonious while they labor in the Spirit, and their co-labor may result in much good. But if either or both of them "walk after the flesh," much evil may result. If the pastor, through ignorance or jealousy, criticizes the real or supposed weaknesses, mistakes, or other deficiencies of the evangelist, among the people, or without his support and co-operation from him, he weakens the hands of his assistant and destroys his influence over the people. Many failures result from this thoughtless or sinful proceeding on the part of unwise or weak pastors. Such failures not only rob the people of the blessing of the Holy Spirit, but they also weaken and discourage the churches, burden the unconverted and mar the influence of both the pastor and the evangelist. But if the evangelist proves to be unworthy of his holy

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churches is real. It does not prove the man to be a good evangelist. It would be easy to find the same man, many, living and dead, who have brought multitudes of people into the church, and afterward proved themselves to be very corrupt men. Meanwhile, in most cases, while some, no doubt, were really converted, the multitudes brought into the church by these corrupt workers, have passed a curse rather than a blessing. First of all, and above all else, an evangelist should be a good man, not a convicted ex-convict, a mere story-teller or an over-sentimental pretender of his purity of life and sincerity of purpose, a church and pastor should feel assured before they trust him in a position where it is in his power to do much harm to the cause of the blessed Redeemer. After this, they should look for such gifts as render him an efficient laborer in his holy and responsible calling.

The greatest responsibility connected with his calling rests upon the evangelist himself. God has bestowed upon him a rare and peculiar gift. He, more than any other, is entrusted with the general interest of the cause of Christ. Like an inspired apostle, to whom he was next in the order of ministerial gifts, he has upon his heart "the care of all the church," without the shadow of authority over any of them. He is a teacher of babes and of teachers. It is his duty to "set in order what is wanting." He must have his eye and heart on the broad field in which he moves, and his arm outstretched in strength and his arm trained to skill to repair the breaches and build up the waste places.

When he goes to a field where there is no pastor, if there be no church he must try to plant one. It is not enough that the people be converted. As soon as they are converted they must be baptized and enlisted in the service of the Master, Acts 8:12. If a single convert is made beyond the bounds of a church, the evangelist must baptize him. Acts 8:38. When a church is planted he must endeavor to secure it a pastor. Titus 1:5. If he labor with a pastor, he must be sure to be in order whatever is wanting to perfect its organization and promote its greatest efficiency in the service of the Master. Titus 1:5.

When he is called to assist a pastor he should have in view the same object that he labors to promote elsewhere. No minister of Christ is justifiable in seeking the conversion of sinners alone. It is better to have one sinner converted who will be instrumental in the conversion of ten others, than to have ten converted who will exercise no influence for the conversion of others. The object then must be the conversion of sinners, with a view to making them efficient in bringing others to Christ. This the faithful evangelist will keep in view in all his labors. But even this must not be attempted merely in accordance with human wisdom and prudence, but as nearly as possible, in accordance with the plan of God's teaching. The church is the medium through which God is pleased to lead sinners unto salvation. Could sinners be converted in a given instance at the expense of the demoralization of the church, it would be but killing the goose that lays the golden eggs. The evangelist must keep in view the setting in order of the things that are wanting in the church. If the pastor is inefficient, he must strive earnestly to promote his efficiency, and by all means attempt to remove an overseer that the Holy Ghost has called to the care of the flock. If he is not in entire harmony with the church, the evangelist must labor diligently to perfect his harmony. If God blesses his labors in giving a revival to the church, he will have a strong influence over the membership. The people regard a revival as God's endorsement of the minister by whose labors it is promoted. The evangelist can now do much more, if he be a weak and selfish man, he can do much harm. How prayerfully and diligently a good man should see such an opportunity. He may now strengthen the tie between the church and the pastor. He may heal up the breaches and win some of the members. He may call out the latent gifts in the church and re-enlist those that have been allowed to fall into disuse. At such a time the unconverted are easily appreciable on the subject of their salvation. With a united and harmonious church, ready to engage

in every good work, and led by a faithful and beloved minister of Christ, wonderful things may be accomplished to the glory of God and the everlasting good of men.

What Shall the Harvest Be?

"Every act of man, however instantaneous, propagates itself forward—inward upon the soul—outward upon the universe." Our deeds determine us, as much as we determine our deeds. There is a terrible conviction in our deeds which may at first turn the lowest man into a deceiver and then reconcile him to the change for this reason, that the second wrong presents itself to him in the guise of the only justifiable right. The action is looked at afterward with the lens of apologetic ingenuity, that which all things are seen to be made of texture very much alike.

If such be the case, how vitally important is circumspection in all our actions! We can not determine what act is strictly just, really is so. Momentous consequences often follow apparently trivial actions. Were we to follow the Baconian method, reasoning from facts, the illustrations that might be presented, would exceed our limits. Reflection will call up many instances where a single act is determined to be wrong, when we believe that moral character depends, to a great extent, upon religion; revolting from the thought that we are mere machines with no controlling power, this would do away with all responsibility, and no crime would call forth indignation, but only pity. We know that when we are free, for every hour verify that by our freedom. The inefficient may plead the thralldom of circumstances in extenuation of their neglect, improvidence and consequent failures; but there is generally some lack of push, or excessive ability to account for repeated failures. We know that there are two sides to this question, and that deserving men are often pushed to the wall by the over-reaching, avaricious man who ignores conscience in obtaining his ends. But we so often see inaccuracy, inattention, want of punctuality, indolence, accompanying these failures, that we are inclined to incline to Dr. Johnson's opinion that "all the complaints, which are made of the world, are unjust. I never knew a man of merit neglected; it was generally by his own fault that he failed of success." Of Johnson, it has been said, "The thing that was given him to do, he made himself do, what was to be endured he could endure in silence."

We must first believe ourselves free in order to act out our freedom and rise superior to circumstances. What we consider obstacles in our way may be just what is best adapted to develop the very powers that are needed for our advancement. The seeming clogs may be the weights by which we rise.

Carlyle forcibly says: "All this that thou hast so often heard about—force of circumstances, the creature of the time, and who knows what is given him to do, he made himself do, wherein thou, say, a night-dreamer, thou paralyzed, and hast no force left; was in very truth, if Johnson, and waking men are to be credited, and little other than a bag-ridden vision of death-sleep; some half-fact, more fatal at times than a whole falsehood. Shake it off; awake; up and be doing, even as it is given thee."

Again: "A healthy soul, inspired, it as you will in a quail garret, shabby coat, bodily sickness, or whatever else, will assert its heaven-given, indefeasible freedom, its right to conquer difficulties, to do work, even to feel gladness."

If such truths were often proclaimed more good would be done in the cause of progress than by wasting time on all those intricate questions and airy speculations about which we can never arrive at any definite conclusion. Practical questions that concern the forming of character, and consequently moral duties are rare and adventitious while much time is spent in discussing which comes first, faith or repentance.

It seems evident to us that our characters here determine our state hereafter. If we live in communion with the dear Father, open our souls to the incoming of his spirit, and are happy here, we will be so after peace on to another stage of existence. To permit ourselves to be mastered by our passions, to neglect our spiritual culture and live only in our an-

mal nature, and then expect at death a miraculous change by which we shall have what we once loved, and enjoy the exercise of those faculties which have hitherto lain dormant, and seem to us most absurd and contrary to the nature of things.

We, too, often think of our acts only in their effects upon others; and it is maintained by some that it makes not much difference about our private conduct if only our example is not bad. But does not every act leave its impress upon the soul? Are we not all the time growing better or worse, developing our higher nature or dwarfing our souls? There is no standing still. Consciously or unconsciously we are assimilating ourselves to God or lauding ourselves from his presence. It is with ourselves whether we go upward in the scale of being, or descend to grovel as the veriest earth-worm. We have untold capabilities which only need bringing out—developing.

If we persistently go on in sin, inevitably bring punishment upon ourselves; for "whosoever a man soweth, that shall he also reap." The punishment of sin may be considered, not as the overworking of wrath, but the out-workings of natural law, coincident with the judgment of God. We must not expect to sin, and by being all at once forgiven to have the penalty of sin removed. Though the drunkard may repent, yet he carries with him, in many instances, a broken constitution to the grave. A godly stoppage with the primary object; our children may request us for entering upon those evils that may dwarf their minds and blight their lives. Our deeds go forth on their mission, often assuming an importance which we little dreamed of. Frankenstein monsters which we would fain shroud, but which all our horror and repugnance can not send back into children.

And when we suffer we know that it is just; we have broken some law of our nature, and our ignorance does not exempt us from the penalty. The same God governs in the spiritual as in the natural world. If we run into the fire, we do not expect the laws of matter to be suspended for our benefit; for so all security in the stability of the world are destroyed.

Because so many ancient superstitions have been explicated, their danger of the present generation looking upon the most modern truths as superstitious and thinking there is nothing real, not even sin; and that all is merely relatively good or bad. Because we have ceased to believe in a hell of literal fire, shall we cease to fear the tortures of the unquenchable fire of remorse, which is as much more terrible than literal fire, as the satisfaction is compared to the shadow. We use known things as types of the unknown.

But we are no longer children to be deterred from evil by fear of punishment. Surely truth and right are enough to enlist us on the side of virtue. We are not blindfolded; how important that we do not enter a world that the temple should be beautifully proportioned structure meet for the Master!

By self-cultivation we help others, and our world is made better. For it is not our own souls that are gone out on their mission; every kind generous act propagates itself indefinitely. We remember, with gratitude the hand of kindness extended to ourselves when all the world looked dark; so in our turn help others over the rough places, and those others help still other struggling ones. Never can we be contented with his own life run, or how much strength or weakness it contributes to the web? How gratifying to enable all who come within our sphere! In the words of Samuel Smiles: "Contact with the good never fails to impart good, and we may carry away with us the seed of life, as travelers' garments retain the odor of the flowers and shrubs through which they have passed." And Mr. French says of the late John Sterling: "It was impossible to come in contact with his noble nature without feeling one's self, in some measure, enabled and lifted up into a higher region of objects and aims than that in which one is tempted habitually to dwell." And we know men and women whose whose delight is to extend the hand to those who are groping through the fog and mist that settle in the lowlands of doubt and help them up into

the purer air and broader vision of hope and trust. May we not also lend a hand to the fallen and inspire some desponding sinners from whom the light of life seems departed?

Let us bravely and bravely do what is right, guarding every action that we may not have to adjust our lives to falsehood and deceit; and then with our hand in our Father's let us patiently wait for the future. Knowing that whatever it has in store for us from him and is needed for our salvation, our growth and our discipline. Mrs. V. R. Snows.

Mississippi Items.

The Ministers and Deacons' Meeting of the Columbus Association, met with the West Point church, on Friday, June 27, 1970. The meeting, after organizing, took up the previously arranged programme.

The first subject discussed was, "The power of God's unchangeable Word to convert." An interesting extract was read by Bro. Atwater, in which was a detailed account of a number of conversions which resulted from a Bible which had been given away by a minister in some heathen land. (Quite an interesting discussion followed the reading of which seemed to be, that God does sometimes raise souls through the mere reading of the Bible independent of preaching.)

Next followed the reading of a paper by I. S. Foster, on the question, "Are the terms, Regeneration and Conversion, synonymous?" The paper carried the title of "The terms, Regeneration and Conversion, are synonymous." An interesting debate followed; but all the participants indorsed the leading idea of the paper. It will probably be referred to publication in your columns.

Rev. J. T. Christian read quite an interesting exegesis of Heb. 6:1-6. He took the ground that this language is referring to Christians, and that the expression, "For it is impossible for those who, etc., if they should fall away, to renew them again to repentance," does not imply the possibility of a Christian's fall. Rev. T. G. Sellers took and maintained the position that the characters referred to were not Christians, but persons who had enjoyed very high religious privileges.

The best essay was by Rev. H. W. Battle, of Columbus, on that most interesting of all questions, "The Harmony of Divine Sovereignty with Man's Free Agency." The paper stated clearly what the Scriptures taught in regard to each of those, and that their harmony probably lay somewhere in the domain of the will, but just where and how they harmonize it was impossible to say. In a talk, after the essay, he stated the reply of Dr. Boyce to a question on this subject. (Given in a complete and serene origin as if no other being existed in the universe. Man is just as free a moral agent as there were no God. The harmony of these two things we can not now know.")

By request, Rev. J. T. Freeman was excused from the delivery of his subject, "God in a complete and serene origin as if no other being existed in the universe. Man is just as free a moral agent as there were no God. The harmony of these two things we can not now know."

Other essays embraced in the programme were not presented in consequence of the absence of essayists. The meeting was one of great pleasure and profit to all who were present. S. S. F. Starville, Miss.

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Dr. D. D. Moore, who for many years was the editor of Moore's Rural New Yorker, and who made that paper one of the brightest and most interesting journals in the country...

THE UNITED BAPTIST. The first number of this new publication on the subject of the United Baptist Church for the present is published for the first time...

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Probably no judicial decision ever made in Kentucky has given more cause for reflection than that which was rendered in the case of Thomas Buford...

When Cain had murdered his brother Abel, he replied to the Lord's inquiry: "Where is Abel, thy brother?" "I know not; am I my brother's keeper?"

1. That it is customary for those who destroy the souls and bodies of their fellow-men to affect great ignorance of the evil they have done. If you ask the vendor of intoxicating liquors...

2. That those who injure others do not accept all responsibility for their welfare. "Am I my brother's keeper?" so if he had said, "It is not my business to look after my brother's welfare; let him take care of himself."

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Table with columns for various commodities and their prices, including wheat, corn, and other agricultural products.

Table titled 'LAYER PER LAYER' showing prices for different types of layers or materials.

Table with columns for various items and their corresponding prices.

News Summary

YELLOW FEVER

Shows that the fever is steadily progressing. It has not many victims on whom to focus. The blinks are being 'have'...

THE HAWAIIANS

At a meeting of the Hawaiian Association it was unanimously resolved that the Association needs no assistance at present from the Hawaiian people...

THE HAWAIIANS

Twenty-five or thirty thousand people have left the city, leaving only a few blocks and a few streets in the city...

DOMESTIC

The Negro Situation - Representative Ryan, of Kansas, whose district embraces Topeka, says the bill has not been told of the destination of the divided colored people...

Home in Kansas

By a recent order emanating from the Church of Rome, the city will soon be divided into bishoprics, and will be known as the Eastern and Western diocese...

Outlines at Work

London, Laurel county, Ky., has been considerably excited for the last few days over the prospect of a band of robbers. Last Monday evening the band of robbers was seen in the town...

These individuals are people of Kentucky, certainly not of any particular high-grade...

There is a great deal of yellow fever at this city. On July 21st, the brig L. F. Munson, from Cardenas, was being lying dead at anchor, near to her...

The Louisville Quarantine - It is well known that yellow fever is prevalent here, but not epidemic, and nothing will do to prevent it from being by flying from the certain doors of their own homes...

A Brief Chronicle of St. Louis - The city is in the grip of the yellow fever, but largely out of regard with the disease will be permitted to come within the city limits...

Defeat of the Bull - The victory was a complete one. The channel of two hundred feet wide. All the channel was filled with water...

Advances in Progress - The Executive Committee of the Senate Bank has advanced in progress, their first goal for twenty-one years...

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Advertisement for 'PURE TONIC' with a large illustration of a bottle and the text 'SAVE YOUR EYES.'

OUR PRICES APPROXIMATE AND BY-PRODUCTS are the best for filling of your eyes. Our eyes are the best for filling of your eyes...

TECH NEW 7-Octave UPRIGHT PIANO

At \$230, \$30 Cash and \$8 per Month. ATTRACTION OF PIANO BUYERS.

These Pianos are strong, reliable, and well made. The cases are double-veneered, with rosewood. The tone is Full, Sweet and Powerful.

Address WESTERN RECORDER, 149 Fourth Avenue, Louisville, Ky.

Advertisement for 'Fever & Ague, Chills & Fever' by 'MAGILL'S CHILL CURE, TONIC and Appetizer.'

\$2,000 A YEAR for a British Empire. Address B. CAPLAN, 71 West St. Louisville, Ky.

MASON & HAMLIN CABINET ORGANS.

MARKHAM HOUSE. ATLANTA, GA. FRANKLIN TYPE

FOUND IN 1868. ALISON SMITH & JOHNSON.

FREE GIFT! TO ALL

WANTING a situation or teacher in a private family or school...

WHEN YOU Come to Louisville,

WYBRANT'S STUDIO. 866 A WEEK in your own town.

CANCER CURE

Wanted - A woman, 35 yrs. of age, with home...

HUCKER'S STAR RESTAURANT

Ladies & Gentlemen. 84 W. Jefferson St. Louisville, Ky.

THE DAYSPRING

Complete set free to any address. Send to THE DAYSPRING...

PHANTOMS

All work done by the best material and fully warranted by reliable manufacturers.

W. MARKS STREET, LOUISVILLE, KY.